

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, December 1, 1994

Published Since 1877

Southern Baptist surgeon's skill, Christian compassion guide his ministry in Middle East's troubled Gaza area

GAZA (BP) — Imagine you arrived at work and had to follow a trail of fresh blood from the parking lot into your office.

This has been a repeated occurrence for Dean Fitzgerald, a Southern Baptist representative in Gaza who works as a surgeon at Ahli Arab Hospital in Gaza City. Fitzgerald and his wife Dona have lived in that sliver of land beside Israel since 1978.

As the Palestinian people have fought for rights and for better lives, violence has routinely grabbed the world's headlines.

Conditions improved and spirits soared after Israel and the Palestine Liberation Organization signed a self-rule pact May 4. Still, the peace that followed has been delicate as Palestinian factions have argued among themselves.

Recently Fitzgerald recalled the many nights and days of white-knuckle tension when his quick surgeon's stitches guided by Christian compassion hung onto life for many who would have died otherwise.

Between 1987 and May 1994 the Palestinians carried out the "Intifada," an active resistance to Israel's occupation of Gaza. Often for weeks at a time curfews kept the Fitzgeralds mostly indoors; strikes closed shops and businesses. Anyone on the streets illegally risked being attacked by bands of roaming Palestinians.

Rock-throwing clashes or shoot-outs between the Palestinians and Israeli troops were a deadly business: One three-month period of violence in 1988 left more than 100 dead, hundreds injured, and thou-

sands imprisoned. During those years virtually every wall space in the country became a bulletin board for Arabic language slogans urging Intifada allegiance, announcements of strikes, or

threats of what would happen to non-compliers.

During the strikes Fitzgerald could not drive his car to the hospital; an ambulance was dispatched to pick him up. Even that was no

guarantee of safety; sometimes rock throwers attacked ambulances. Fitzgerald managed to avoid such attacks, but called them "unsettling."

Even arriving at the hospital

after Palestinian-Israeli clashes was traumatic. "Sometimes it was controlled chaos, sometimes uncontrolled," he recalled. Trails of blood led down the driveway, up the hospital steps, and towards the operating room. Horns screeched as cars brought in more victims.

"Relatives would beat their heads on the wall, throw dirt in the air, and tear their clothes as they grieved over someone who'd just died," he said. He had to get Palestinians to try to calm family members down as he, a foreigner conspicuous in a sea of Palestinians, tried to ease into the hospital.

"There were times I thought, man, I'm out of here. This is just too much," he said. "But for me personally, my Christian faith helped me maintain my sanity. I felt like I was doing the Lord's work. I'm sure it was hard on Jesus when people pulled on him and wanted him to do something for them. Sometimes I could imagine how he felt. I would remember that Jesus healed the people before trying to talk to them."

When conditions improved in Gaza, the Fitzgeralds no longer had to sneak over to Bible studies at Gaza Baptist Church. They hope it stays that way despite the new violence. When emergencies allow, they teach and work in church.

Christian witness is never easy in a Muslim land. But Baptists have ministered in Gaza for 40 years through medical ministries and nurses' training.

They have stayed amid war and rumor of war, because they believe the Christian gospel is worth the risk.



QUIETER DAYS — Since Israel and the Palestine Liberation Organization signed a self-rule pact on May 4, physician Dean Fitzgerald and his colleagues at Ahli Arab Hospital in Gaza City, Gaza, have enjoyed quieter days. Fitzgerald, a Southern Baptist representative in Gaza since 1978, recalls days and nights of white-knuckle tension when his quick surgeon's stitches

guided by Christian compassion hung onto life for many who would have died otherwise. In a nine-month period between 1988 and 1989, he and other doctors at the hospital treated more than 600 patients wounded by plastic bullets fired by Israeli soldiers. His Christian faith, says Fitzgerald, helped him maintain his sanity. (BP photo by Don Rutledge)

Georgians opening homes

Southern Baptists have joined a newly-created Christian organization planning to provide hospitality to the families of athletes participating in the 1996 Olympic Games in Atlanta. Atlanta Host will be the first-ever effort to provide complimentary housing for Olympic athletes' families, and Southern Baptist families in Georgia are expected to provide a large percentage of Christian homes that will be opened to the international visitors. Most spouses, parents, brothers, and sisters could not otherwise afford to come to the games, according to organizers. "I know what it means to have family near. The Olympic Games are very great, but a very trying time for athletes," said Leroy Walker, president of the U.S. Olympic Organizing Committee and himself a former Olympic athlete. Andrew Young, former U.S. ambassador to the United Nations, is serving as co-chair of Atlanta Host. Atlanta is "a faithful city ready to be used by God. Christians here can make a difference," Young stressed.

European churches grow

American military cutbacks are having an adverse financial impact on English-speaking Baptist churches in Europe, but the European Baptist Convention (EBC) plans to continue establishing new churches. John Merritt, a Southern Baptist missionary currently serving as general secretary of the convention, said receipts from the 61-member churches in 20 nations are funding about 83% of the current budget. The convention has started 15 new churches in the past three years, however, and new churches will open soon in Netherlands, Slovakia, and France. A one-year-old EBC church in Moscow, pastored by Southern Baptist Brad Stamey, now has 100 members and recently sent \$600 back to EBC to help repay startup funds. Despite the financial crunch, the convention intends in 1995 to fully fund Merritt's salary, which has been paid by the Southern Baptist Foreign Mission Board. Such a move would be a "giant step forward," Merritt said.

Looking Back...

10 years ago

Wildwood Church, Clinton, is the sole Mississippi representative on the Southern Baptist Home Mission Board's list of the 671 fastest-growing churches in the SBC. Wildwood has grown 512% in the past five years, the study said.

20 years ago

Harold Lindsell, Southern Baptist editor/publisher of Christianity Today magazine, speaks at First Church, Jackson, during "World Forum," a special monthly feature of the Church Training Program.

50 years ago

Mississippi Baptists are urged to participate in the Nationwide Bible Reading from Thanksgiving to Christmas program, to be joined in simultaneously by armed forces fighting around the world.

EDITOR'S NOTEBOOK

Who is greatest in the kingdom?

Most states have concluded their conventions, and prophets are busy trying to evaluate the damage or ponder the good. The water was stirred in some conventions and healing took place. It was only muddied in others.

Election of officers continues to be unusually weighty in most conventions. Candidates are named, positions stated, and lines drawn months before the convention convenes. Often there is an exodus of messengers after the election. Now there is nothing "wrong" in this, but the seed of division can be planted early.

Friends call friends and prevail on a person to run for the office: "We've prayed and you are the man."

"God has led me to enter this race."

"And they cast lots, and the lot fell on Matthias." Poor Matthias hardly had time to mount a decent campaign... Cooperative Program percentages were sifted, baptisms counted, and how he had voted in the last 15 elections was weighed. Whatever Matthias had, the others recognized it and cast their vote for him.

Like it or not, pre-convention

campaigning is with us and is likely to remain for a season.

Several conventions took a long look at Cooperative Program giving. The definition of "Cooperative Program" was broadened, revised, and percentages were altered. Most states keep between 50% to 75% for work within the state and send the remainder to Southern Baptist Convention Executive Committee in Nashville where it is divided among our foreign and home mission work, seminaries, radio-television ministry, etc. The average SBC church gives roughly 8% of its plate offering for outside causes; the average state gives 38% (five-year average) to SBC causes.

Multitudinous factors figure into this giving. The age of the convention (new state conventions, of necessity, give less), economic conditions, special mission projects, school-college expenses, and political interests are considered. Many churches (and perhaps some conventions) give funds to para-church organizations, independent missionaries and mission groups, or to fellowships such as the Cooperative Baptist Fellowship or various

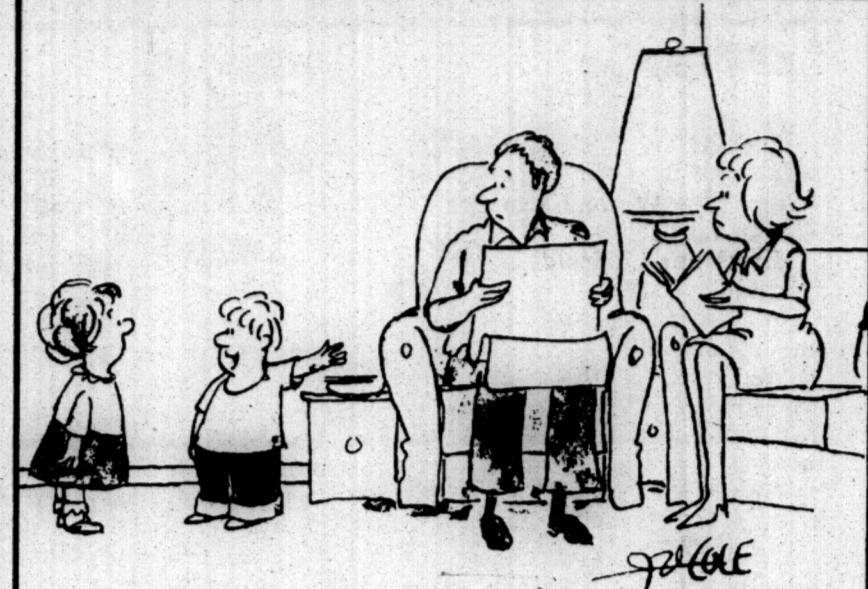
conservative fellowships.

Once called the "rope of sand" the Cooperative Program has been most successful and is still vital to mission support. This is another trend and conventions will continue to deal with it in future meetings.

We do well to remember O.F. Nicholas' advice: "If you have a tendency to brag, just remember; it's not the whistle that pulls the train."

Missions and evangelism were the bulk of several convention programs. Prayer and spiritual awakening are seen as being paramount in most conventions. Now we are struggling with how best to do it. Perhaps it is best that we strive to see the good being done by our state and national conventions and trust the other to fade away.

In answer to the "who is the greatest" question, Jesus called a little child and spoke of child-like faith. It is in the same chapter (Matthew 18) that Jesus urged forgiveness "70 times seven." This could be the greatest era in the life of Southern Baptists if we are willing to live in Matthew 18 for a while.



"These are my parents — nice people, but totally computer-illiterate."

Source: *Marriage Ain't for Wimps: The Best Cartoons from Marriage Partnership*, Ron R. Lee, Editor (Zondervan Publishing House, 1994), available at your local bookstore or by calling 1-800-727-3480.

THE FRAGMENTS



On being agreeable when it isn't easy

"It's fine to be a gentleman, but it's a handicap in an argument," said a wise but irreverent scribe.

I had a kinsman whose name will be deleted to protect the innocent from other kinsmen — "Argue" was his middle name. Moreover, he thought freedom of speech was not only a "constitutional right but a continuous obligation."

As Winston Churchill lamented, "He had a genius for compressing a minimum of thought into a maximum of words."

A penny for "Argue's" thought was an infallible sign of inflation.

Like the lady told her pastor, "I

have the gift of correction," which is an attitude that can fuel any fire.

Some people can disagree in an agreeable manner and the buds of hostility are clipped early. Others are disagreeable even when they agree with you.

The wife had it right: the number one cause of divorce is men.

When a disagreement heats up, you have a conflict.

In the home, work place, or school, bear in mind we are all entitled to our opinions.

The apostle Paul worded it well, "In your anger do not sin. Do not let the sun go down while you are still angry" (Eph. 4:26). — GH

Guest Opinion...

The pastor's wife makes the difference

By John E. Roberts

out uttering a word she can influence him to leave the ministry.

The pastor's wife often faces more emotional pressure than does he. She finds herself married to both the pastor and to his church. She is widely loved by the congregation and also viewed with a critical eye. She must keep a perfect house, have well-behaved children, and assume an active role in every church activity. In all this,

she must lead without being aggressive and be everybody's friend without showing favoritism.

It is to her great credit that the pastor's wife often comes close to meeting these demands. And many a pastor owes whatever his measure of success to his wife. Next to God, she is his greatest source of strength.

Roberts is editor, South Carolina's BAPTIST COURIER.

The pastor has good reason for being like he is. He stays at the task, working hard for low pay, and refuses to be discouraged. Or he manages to keep an humble spirit even when crowds overflow the church, the baptistry is much used, and the budget is more than subscribed. How does he do it?

There are many reasons, beginning with his calling and commitment as a servant of God. This gives the preacher a higher sense of values in the midst of adulation, and a certain serenity in the face of adversity.

But there is another significant factor to consider. That is the pastor's wife. He may succeed or fail, stay put or move, go forward or get stuck in a rut, experience despair or elation. In all these, the person exercising the greatest influence in his ministry is the pastor's wife. She is a source of strength, encouragement, and stability. If she is second to anything, it is only to his call to preach.

Psychologist Thomas Osborne wrote many years ago that the pastor's wife needs an extra measure of emotional stability. If she is strong she can provide encouragement as no one else can. Or with-

Analysis: Corts' baggage too much for Baylor regents

WACO, Texas (ABP) — Fear that Thomas Corts might lead Baylor University away from its Texas Baptist roots — and perhaps into the hands of fundamentalists — prompted Baylor regents not to elect Corts president of the country's largest Baptist university, several regents say.

"I have a real fear of a fundamentalist takeover," explained regent Nancy Thurmond of Fort Worth.

But the trustee chairman at Samford University, where Corts is currently president, said Corts' nomination at Baylor fell victim to "a backlash of denominational politics."

Baylor regents turned back the nomination of the 53-year-old Corts, who was the choice of the presidential search committee to lead the 12,000-student school in Waco. Three regents said the nomination failed 13-19 among those

present for the Nov. 18 vote.

Regents chairman Gale Galloway of Austin denied that a formal vote was taken. But in a follow-up letter to regents, he said the nomination failed by "the narrowest of margins," counting votes telephoned in from absent regents.

The regents were deeply divided over the nomination of Corts, the popular and respected president of Samford, a Baptist-affiliated school in Birmingham, Ala., since 1983. Although most praised Corts' credentials as a college president, many complained that he is not a Texas Baptist, not a Baylor graduate, and not clearly identified with the moderate wing of the Southern Baptist Convention.

While moderate Baptists have lost control of the national denomination, they continue to

hold sway in Texas. Baylor University, and particularly retiring President Herbert Reynolds, have led the charge against the influence of fundamental-conservatives on Baylor and Texas Baptist life.

Another said Corts' commitment to interdenominational work, symbolized by the establishment of Beeson Divinity School at Samford, was disconcerting.

"We made a promise to Texas Baptists to remain Baptist, and we want to keep it," the regent said. "That is really what the issue was all about. Beeson is interdenominational. Corts said that was fine, that he is a Christian first and wanted a Christian divinity school."

The Beeson school was established with a multimillion dollar gift on the condition that it not be a denominational school.

The Baptist Record

VOLUME 118 (ISSN-0005-5778)
Published weekly except weeks of July 4 and Christmas by the
Mississippi Baptist Convention, 515 Mississippi Street, Jackson,
MS 39201. Subscription \$7.35 a year payable in advance. Second
class postage paid at Jackson, Mississippi. The Baptist Record is
a member of Southern Baptist Press Association.

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Postmaster: Send changes of address to The BAPTIST RECORD, P.O. Box 530, Jackson, MS 39205. Send news, communication, and address changes to The Editor, BAPTIST RECORD, P.O. Box 530, Jackson, MS 39205 (601) 968-3800.

SBC president hosts listening session with young pastors

ORLANDO, Fla. (BP) — "I wanted to hear the heartbeat of some of the younger pastors in a face-to-face session."

Jim Henry, president of the Southern Baptist Convention, said that was the reason he hosted 60 pastors Nov. 18 for an "input" session.

Henry, pastor of First Church, Orlando, Fla., invited about 90 pastors for a Henry six-hour meeting at an Orlando airport hotel.

"We had about 60 pastors, made up predominantly of those in their 30s and 40s, from across the country who came together to brainstorm and pray together about the future," Henry told Baptist Press.

The input was "excellent," the dialogue "honest" and the results "helpful as we build

stronger lines of understanding and communication in our SBC family," Henry said.

The emphasis was to listen to the young pastors, he said, but "I had opportunity to share my heart."

"One of the most meaningful moments occurred when they asked me to kneel in the middle of the room and they gathered around me for a period of intercessory prayer," Henry said.

Five points discussed at the meeting, according to Henry:

1) "What are the rallying points, the strengths, the positive, the possibilities in our Southern Baptist churches and denomination and what can we do to call our people to be God's people in a spiritually anemic culture?"

2) "How do we move toward greater representation of ethnic groups?"

3) "What recommendations would you suggest in helping our seminaries to better prepare students for ministry?"

By Herb Hollinger

4) "What role do you see the state conventions and associations playing in the future?"

5) "How can we build greater support for our Cooperative Program and SBC?"

Southern Baptists "should be heartened when they see the rising tide of younger leadership in

our SBC churches," Henry said. "My sense from this representation group is: Let's move forward, the best is yet if we exalt Jesus Christ, submit ourselves to his Lordship, focus on Kingdom of God priorities, and pray for a sweeping revival in our churches."

A church official said the invitation list did not include any SBC officials or officers and was a list put together by Henry. Each pastor provided for his own expenses, the official said.

Hollinger is director of Baptist Press.

THE SECOND FRONT PAGE

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BSSB to delay changing quarterly release dates

NASHVILLE (BP) — The Baptist Sunday School Board has delayed plans to change the quarterly release dates for its Sunday School, Discipleship Training, and Church Music dated curriculum.

The board had planned in September 1995 to switch to a seasonal release cycle: fall, September-November; winter, December-February; spring, March-May; and summer, June-August. However, due to several business-related factors, the change has been delayed, at least until the 1996-97 fiscal year.

Gene Mims, vice president of the board's church growth group, said delaying the change "is the right thing to do for our customers and the Sunday School Board." Instituting the change in

fiscal year 1995-96, he said, could place a financial strain on the Sunday School Board at a time when the agency is taking steps to improve its financial performance.

"We don't want to do too much too soon," Mims explained. "We invested heavily in major changes and improvements in our materials last year and they are being well-received by churches. But while we are succeeding in making our products more relevant by reducing production time, we've realized the need for a more efficient distribution system to get those materials into the hands of our customers in a timely manner. We anticipate having such a system in place by fiscal year 1996-97."

The Brotherhood Commission

and Woman's Missionary Union will begin releasing their missions education curriculum on a seasonal schedule in September 1996. Mims said a final decision about when the Sunday School Board will change its release dates will be made early next year.

"We apologize for any inconvenience this might cause our customers, but we made this decision with our top priority in mind — providing churches with the high-quality, high-value materials they demand and deserve," he said.

In a related move, the Sunday School Board also has delayed changing the name of the Convention Uniform Series Sunday School curriculum to Family Bible Series. That change also had been set for September 1995 but now will be rescheduled.

Alaska partnership seeking couple for 6-month stint

The Mississippi Baptist Convention's partnership missions office is recruiting a couple for a February-June 1995 assignment in Skagway, Alaska, as part of the Mississippi/Alaska partnership project. The couple will continue development of evangelistic work already begun in the area, which includes small groups meeting in homes.

Provisions include housing, food allowance, and limited travel. There is no salary, so the couple must have other income.

Skagway, in southeastern Alaska, has a winter population of 500-600 people. From April-August each year, Skagway experiences a large influx of tourists interested in nearby historical sites.

The area rarely sustains temperatures below +20 degrees Fahrenheit, and Skagway can be reached only by air or ferry.

For more information, contact partnership missions coordinator Bill Hardy at Mississippi Baptist Convention Board, P.O. Box 530, Jackson, MS 39205-0530. Telephone (601) 968-3800 or toll-free (800) 748-1631.

Wide variety of local ministries address health care

By Sarah Zimmerman

donations of used equipment, but Bingham said all a church needs to start a dental clinic are a "committed Christian dentist and a place to go."

Nearly 600 people receive their regular dental care through the clinic, Bingham said. The receptionist is a woman who started attending the Baptist center's church after visiting the clinic.

— Prevention programs. "Seventy percent of all illnesses that cause death can be moderated through diet," said Lillian Goeders, county extension agent for the Texas Agriculture Extension Service. She urged church leaders to teach and model healthy habits such as eating less fat and more fiber, having regular check-ups, and exercising.

Prevention includes sanitation, said Bill Pinson, executive director of the Baptist General Convention of Texas. A clean water supply, adequate housing, and a pest-free environment are sanit-

ation issues related to health, he said.

Pinson challenged Christians to address such issues through the political process by running for city council or lobbying for a specific cause.

Providing inoculations against childhood diseases is another form of prevention, Pinson said.

— Drug abuse prevention, intervention, and aftercare. Tobey Pitman, home missionary and director of the Brantley Baptist Center in New Orleans, said churches should teach the dangers of alcohol and drug abuse when children are age 12 or younger. If churches do not address such issues, those who abuse drugs will not come to the church for help, Pitman said.

Another way to address drug abuse is to offer support groups and counseling, Pitman said. Church members could intervene to help someone realize he has a problem and needs help. Members

can also offer moral support to someone recovering from an addiction.

Ministries to families of addicts include a safe place to go if the addict becomes abusive, parenting classes, and information centers that remind people this

lifestyle is not normal.

— Prenatal care. A survey of needs in the Waco, Texas, area found while prenatal care was available, the women who needed it most were not going to the clinics or not following doctors directions.

A new program beginning Dec. 1 will match women needing special attention with a nurse or social worker as a mentor, said Larry Lyon, director of the Baylor University Center for Community Research and Development.

His vision is for church members to be role models who transport pregnant women to prenatal clinics then help them follow their instructions.

By themselves, "churches will never be a big player in health care," Lyon said. "But churches interacting with health care organizations can make a big difference."

Zimmerman writes for the Home Mission Board.



Around the SBC . . .

State Baptist conventions wrap up annual meetings

South Carolina

COLUMBIA, S.C. (BP) — Messengers to the 174th annual meeting of South Carolina Convention approved changes in the convention constitution and bylaws that clarify relationships with convention agencies and institutions.

Messengers also elected Jerry Lethco, pastor of Clear View Church, Charleston, as the 1995 convention president, approved the 1995 convention budget of \$23.4 million, and extended a missions partnership with Kenya through 1996.

Messengers approved the 1995 convention budget of \$23,446,667, only \$41,667 more than the 1994 budget. Approval came without discussion.

Tennessee

CORDOVA, Tenn. (BP) — Tennessee Baptists approved new missions partnerships and closed their 120th annual session Nov. 15-16 with a dramatic missions/evangelism program.

Despite a low messenger registration of 1,359, the entire meeting was upbeat, with little discussion of agenda items.

The newly-elected president, Frank Hawkins of Kingsport, stressed partnership missions and

evangelism as two elements to strengthen the unity of Tennessee Baptists.

Wyoming

GREEN RIVER, Wyo. (BP) — Messengers to the 11th annual session of the Wyoming Southern Baptist Convention approved a smaller budget for 1995, but voted to increase the percentage of budget designated for Cooperative Program gifts to the Southern Baptist Convention by .5%.

The convention's overall budget for 1995 was set at \$983,046, compared to just over \$1 million last year.

Meeting Nov. 9-10 at the Hilltop Church in Green River, messengers elected Wayne Spencer, pastor of the College Heights Church, Casper, as president.

Florida

DAYTONA BEACH, Fla. (BP) — The Florida State Convention was characterized by a spirit of cooperation for the 133rd annual meeting, Nov. 14-16.

The 1,668 messengers adopted a Cooperative Program basic budget of \$24,064,477, which is \$421,351 less than the 1994 budget. It will be distributed 50.75% for Florida Baptist Convention causes, up from 49.6%; 41% to Southern Baptist

Convention causes, down from 42.2%; 5% as a priority item for church pastoral aid; and 3.25% as a priority item for the church annuity program, both of which remain the same as last year.

A proposal on a three-year budget plan, which would reduce to 40% the SBC Cooperative Program allocation beginning in 1996, passed without comment.

Messengers elected two pastors and two laymen to lead them in the coming year. Elected were Ken Whitten, pastor of Idlewild Church, Tampa, president; Lee McGehee, chief of police and member of First Church, Ocala, first vice president; Luther Beauchamp, attorney and member of First Church, Chiefland, second vice president; and R. Dale Kinsey, pastor of Calvary Church, Clermont, was re-elected as recording secretary.

California

SAN DIEGO (BP) — California Baptists honored C.B. Hogue, retiring executive director, and welcomed his successor during the 54th annual meeting of California Southern Baptist Convention Nov. 15-16 in San Diego.

In other action, messengers turned back a challenge against

seating messengers from a church with a woman pastor and declined to increase the percentage of votes required to refuse seating messengers at future conventions.

Kentucky

FRANKFORT, Ky. (BP) — Kentucky Baptists charted a middle-of-the-road course at their annual meeting Nov. 15-16, electing a centrist candidate as president and rallying around a massive partnership missions project with Russian Baptists.

The 2,235 messengers to the Kentucky Convention in Frankfort applauded appeals for Christian unity but soundly defeated a proposal to form a special committee to increase harmony among people of diverse theological and political views.

Billy Compton, 46, pastor of First Church, Mount Washington, was elected president in a runoff ballot with Bill Hancock, pastor of

Highview Church, Louisville. Earlier balloting had eliminated a third candidate, Bob DeFoor, pastor of Harrodsburg (Ky.) Church.

All three candidates had announced plans to run for the office prior to the annual meeting.

In other action, messengers:

— approved a Cooperative Program budget goal for 1995-96 of \$18.75 million, a 5% increase over the current year. The same percentages as the previous year will be used for undesignated receipts, 63% remaining in the state and 37% being forwarded to worldwide causes through the SBC's national Cooperative Program.

— admitted a record number of 15 new congregations, including five African-American congregations.

This set a record both for the total number of churches admitted and for the total number of African-American churches admitted in a single year.

Virginia convention's president pronounces committee a failure

RICHMOND, Va. (BP) — A committee seeking ways for conservatives and moderates in Virginia to work together has failed, says a Baptist leader in the state, and conservatives are to blame, he adds.

Ron Crawford, president of the Baptist General Association of Virginia, cited recent actions taken by an organization of conservatives in Virginia as the reason the presidential council on cooperation "has not produced the breakthrough we all prayed for."

Crawford's assessment, however, was disputed by Howard Baldwin, a vocational evangelist and interim executive director of the newly formed Southern Baptist Conservatives of Virginia.

Crawford named the 15-member council — composed of equal numbers of moderate, conservative, and non-aligned pastors — last November in response to growing tension among theological factions in Virginia. Moderates — who

have maintained solid control at the state association's annual meetings — have led the state to adopt a variety of giving plans which permit churches to direct funds away from the Southern Baptist Convention and its conservative leadership.

In response, the state's conservatives — coordinated by the new Southern Baptist Conservatives of Virginia organization — are contributing less to BGAV ministries and more to the SBC.

"When (evangelism and missions) becomes our priority, there may no longer be any need for such an organization as the Southern Baptist Conservatives of Virginia," said Baldwin, "for we will have returned to our Virginia Baptist heritage."

But Crawford said the time may have come to move beyond negotiations.

"As president of the BGAV, I insisted that we give cooperation a chance. We have. Everything that

could be done has been done....

"For too long we Virginia Baptists have been paralyzed by the fear that someone somewhere will get their feelings hurt. We have waited long for the most hesitant traveler to board the bus.... If we wait for everyone to get on the bus and be happily settled into a seat, the bus will never leave the station....

"It is time to be captivated by a dream of evangelism and missions. It is time to get on with being Virginia Baptists."

Despite Crawford's assessment of the council's work, the panel is expected to make recommendations within the next few weeks.

Ministry in the "killing fields"

Southern Baptist worker Sue Singleton of Greenville, S.C. teaches English to a class of sixth-graders in a rural Cambodian school. In the country made famous for communists' mass executions in the movie, "The Killing Fields," Singleton hopes she can lead her 45 students to realize their potential — and also open doors for witnessing to their parents and other relatives. (BP Photo by Warren Johnson).

BJC joins in school prayer statement

WASHINGTON (ABP) — Prayer is a sacred act that should be left to houses of worship, families, and individual believers — not the government — said an interfaith coalition in Washington Nov. 22.

The group, composed of Baptists, Jews, Muslims, Buddhists, Lutherans, Presbyterians, and Episcopalians, in a press conference on the steps of the U.S. Supreme Court, asked lawmakers to refrain from amending the Constitution to allow state-sponsored prayer in public schools.

Soon after Republicans gained control of both houses of Con-

gress for the first time since the 1950s, Rep. Newt Gingrich, R-Ga., who is expected to become the next speaker of the House, called for a constitutional amendment to restore prayer to the classroom.

Brent Walker, general counsel of the Baptist Joint Committee, said such an amendment is unnecessary, because students already have the right to pray in public schools.

They can pray privately and even orally in a group as long as they don't disrupt the classroom, he said.

Walker, a Baptist minister, said

he opposes a prayer amendment "precisely because we believe so fervently in prayer and don't want to see government meddling in it."

"When government tries to get into the religion business, it usually fouls things up," Walker said.

He quoted John Leland, an 18th century Baptist preacher from Virginia, who observed: "The fondness of magistrates to foster religion has done it more harm than all the persecutions ever did."

The proposed amendment, Walker said, "politicizes prayer, governmentalizes prayer, secularizes prayer, and trivializes prayer."

St. Amant memorial service set

A memorial service for prominent Southern Baptist historian Penrose St. Amant, 79, will be held at 10 a.m. on Friday, Dec. 2, 1994, in Leavell Chapel on the campus of New Orleans Seminary.

St. Amant, whose career spanned more than 50 years and included stints at four of the six Southern Baptist seminaries, died Nov. 19 at his home in Bay St. Louis. At his request, no funeral was conducted.

In lieu of flowers, the family has established a scholarship fund for students at New Orleans Seminary, where St. Amant taught church history from 1943-59.

Ugandans see Jim Rice as missionary "chair man"

By Craig Bird

KAMPALA, Uganda — Jim Rice's ministry-style is a lived-out Bible verse paraphrase.

When Ugandans interact with the Southern Baptist missionary they see John 13:5-16 in action. Not that Rice goes around washing the feet of startled Ugandans. But he steps into whatever job needs doing, calling as little attention to himself as possible.

Ask his friends what they first noticed about him and they aren't apt to begin the list with his accounting skills or his valued work in producing a wide range of high quality Bible-based literature for Ugandan Baptist churches. His preaching and teaching skills rate high but not at the top.

Rather, repeatedly they remember, "he always helped move the chairs at church." Not exactly the stuff of best-selling biographies or riveting documentaries. But exactly the kind of thing that convinces Ugandans an American is really in Africa to be a servant.

Of course, Rice does more than manual labor. He came to Uganda with his wife Linda in 1975 (when Idi Amin was still in power) as treasurer and business manager, but is now literature coordinator. In that role he works to produce quality religious materials to help grow the Ugandan church.

And he preaches and teaches and counsels and trains and prays.

But most importantly to the scores of Ugandans who call him "friend," he offers his time and his

concern to whomever needs it. "Jim and Linda offer Ugandans friendship, they offer themselves," explained Michael Okwakol, who prayed to receive Christ in the Rices' yard and now heads the Baptist Book Store in Kampala. "You walk into their home any time of the day or night with a problem and you get an answer."

Methuselah Sebagala, another long-time friend, agrees. "It's almost like they don't own anything themselves, either possession or time or energy," he adds. "They let their possessions and their time not be theirs; they let the Lord use what they have and are."

Okwakol and Sebagala are prime examples of how the Rices enable others to become effective Christians.

Sebagala met the Rices when they lived in Jinja in their early years as missionaries. The Ugandan was struggling to be a bivocational pastor by teaching in government schools. The call to full-time ministry was strong but the financial outlook bleak. He was already teamed with the Rices in evangelism visitation and Bible study and prayer groups.

So they sponsored him so he could quit his teaching job. Beyond that they helped organize the transportation for his wedding, rescued his parents from the middle of a killing zone during one of Uganda's civil wars, and even housed and fed the young couple for several months during the

worst of the fighting.

It was while the Rices were sharing their home 24 hours a day with the Sebagalas that Okwakol entered the picture. The Rices had offered to let him live in the worker's quarters at their house so they would have some extra security at the compound. He and his wife were pleased to move into the nice house in a relatively safe area of Kampala.

But the Rices, typically, didn't stop with one good deed. They invited, first Okwakol's brother-in-law and then the Okwakols, to church and then to eat supper with them. That way Okwakol met Sebagala, who followed him home to continue discussing spiritual matters.

Okwakol and his wife both became Christians and the Rices discipled them, helped them get started in the bookstore. "Staying around people who loved God drew me close to God," he explains. "They went with me to my home areas to tell my family and friends about God."

The Rices' open door policy has touched many other lives as well. For years they have invited single young men to spend Sunday night at their home. They play games, watch videos, and eat grilled-cheese sandwiches and popcorn.

Mondays are then spent in intensive prayer sessions and Bible study. "I think God has talked to Linda about righteousness," Sebagala claims. "To know that she is praying for you is special. Once when they were in the U.S., I was having some real problems and God gave me a vision that Linda was praying for me and my anxieties went away — and so did my problems."

Their hearts are as open as their home. When young couples at Kampala Baptist Church want pre-marital counseling, they often seek out the Rices (especially if one of them has tested HIV positive). When a new Christian wants to go back home and witness, he or she often asks the Rices to go. When a biblical principle or concerted prayer is called for — ask the Rices.

"You can just tell they love Ugandans," Okwakol pointed out. "Not only are they willing to go out to the rural areas but they sleep in the huts and eat the food and enjoy it."

Little things — moving chairs, sleeping in the village, hugging a person with AIDS, sharing your food and your time — can add up to a big difference.

In Uganda and in eternity.

Bird writes for the Foreign Mission Board.

Thursday, December 1, 1994

BAPTIST RECORD PAGE 5



A CONSTANT, LOVING TOUCH — Jim Rice, like his wife Linda, has earned the respect and admiration of scores of Ugandans for his "staying power" through Uganda's turbulent times and, even more important, for their obvious love and openness toward Ugandans. These school children cluster around Rice when he visits a school run by his close friend Methuselah Sebagala. Sebagala has even named a company he has incorporated after two men — his father and Rice. (FMB photo by Craig Bird)

Missionaries willing to "Risk!" set examples for Southern Baptists

By Steve Barber

RICHMOND, Va. — "Risk!"

The theme for the 1994 Week of Prayer for Foreign Missions calls Southern Baptists to do what their missionaries have done for almost 150 years: Take risks for the sake of a lost world.

"Missionaries are constantly subjected to risks of political upheaval, natural disasters, threats to one's health, and criminal activity in order to share the gospel and God's love," said Jerry Rankin, president of the Southern Baptist Foreign Mission Board. "What are Southern Baptists willing to sacrifice that a lost world might know Jesus Christ?"

Rankin said, "God is waiting for his people to take the risk" through strategic prayer and sacrificial giving.

For missionaries already on the field in a world fraught with dangers, "Risk!" is more than a concept. It is real — and so are the results:

* In Kenya, God impressed Herb and Becky Cady to leave their assignment as schoolteachers and move to the Suswa District, where water is scarce and electricity nonexistent, in order to reach the Maasai people. In the last three years, they have seen God start more than 20 churches in the area and recently, six Maasai pastors have been ordained.

* In South Korea, college students harbor years of resentment and anger and are quick to erupt in violent riots and demonstrations. Missionaries John and Vivian Conrad work with the students as part of their assignment. Meanwhile, South Korea's revival, one of the longest in Christian history, continues.

* In Peru, Larry and Joy Johnson initially faced opposition from

the Quechua people near Cajamarca, but the missionaries moved ahead with human needs projects that included drilling wells and building roads. Now they have the trust and friendship of the Quechuas and have even been named "outstanding citizens" by the government itself. The greatest reward: 25 churches have been planted over the last 10 years as a result of the human needs projects.

* In Venezuela, a group of missionaries refused to accept the "conventional wisdom" that major cities in Latin America are all but impenetrable to the gospel. Led by Bill Cashion, they found 30 areas in Caracas in need of new churches and directed medical teams, assisted by Southern Baptist volunteers, into these areas. After three years, with additional promotion and preparation, new works have been started in these same areas.

* In Colombia, Howard and Libby Atkinson have had an overwhelmingly positive response to Bible studies and conferences directed to the country's business and political leaders in the capital city of Bogota. What they do not have are the funds for a church building.

* In Venezuela, foreign missions officials believe they may have found in urban medical missions a model to reach many others in Latin America, and they would like to do more.

Southern Baptists' willingness to step out and risk could yield even greater results with a stronger response to the Lottie Moon Christmas Offering, missions leaders say. Going beyond the norm in giving would allow missionaries to do the same.

Barber writes for the Brotherhood Commission.

Perils missionaries face

Persecution. Zealots threaten believers and churches, especially in Europe and Asia.

Crashes. Dangerous road travel. Highest accident rate in world is in southeast Asia.

Crime. Poor police protection. Example: thieves not deterred by walls and barbed wire in Central and South America.

DANGER ZONE Environment. Hazards such as radioactivity and unregulated pollution, especially in Eastern Europe.

Disease. Especially rampant in sub-Saharan Africa. But health care is poor in developing world.

Clashes. Much of Africa is embroiled in war or civil disarray. Other regions not in war now are on the verge of it.

(FMB) GRAPHIC By Marty Croll

Adoption — loving options combine into ministry

By Elizabeth K. Holmes

"Adoption — the loving option" has become an oft-used slogan of the pro-life movement, and it should be. Adoption offers countless opportunities for children to be embraced by loving parents rather than aborted.

National Adoption Month in November and the Southern Baptist Sanctity of Human Life Sunday emphasis on Jan. 15 makes now an appropriate time to focus on that wonderful life-giving option called adoption.

When the phone rang on Dec. 11, 1990, Miss Marion Swayze told Paul and Cindy Martin that they had a baby boy, and the world seemed to stop for them. Everything in their lives came sharply into focus around four words: "We have a baby."

Perhaps, more accurately, their lives seemed to be instantly propelled into fast motion as they made endless phone calls to family and friends, and dashed about purchasing diapers, clothing, and formula — needed in less than three days.

Their love for their new son Spencer Reson carried them through three of the longest and fullest days of their lives.

Paul and Cindy Martin are members of Colonial Heights Church in Jackson where Spencer is now enrolled in church activities. Paul and Cindy have chosen to invest their lives with children there as well by teaching in the second grade Sunday School department. Both of them are also involved in other ministries of the church.

They had the loving support of their church family from the earliest stages of the adoption process — even before — as Paul struggled with whether adoption was something he could consider as a Christian. Cindy had already resolved that issue as she worked through the reality that God may

not have planned for them to have a natural child.

Paul recalled how Gerald Harris, former pastor of Colonial Heights, discussed with him the matter of adoption and reminded him that we are all adopted into the family of God. Cindy's prayers were answered when Paul resolved the question, and for them, a beautiful journey toward parenthood began. Now they have Spencer and are awaiting their second baby.

Armed with a list of adoption agencies provided by their pastor, Paul and Cindy began to fill out papers and pray. Over a period of time, Bethany Christian Services began to emerge as the agency through which they felt God wanted them to seek a child.

Marion Swayze, the Bethany social worker who counseled with Paul and Cindy and conducted their family assessment, assured them that careful attention and focused prayer were given to the matter of placement of each baby.

The Jackson office of Bethany Christian Services is under the capable leadership of Karen Stewart, a committed Southern Baptist.



Paul, Spencer, and Cindy Martin are members of Colonial Heights Church, Jackson.

Karen, a member of Daniel Memorial Church in Jackson, sees the work of Bethany as a ministry.

The focus of Bethany's work is ministry to young women who are experiencing unplanned pregnancies. The heart of Bethany is saving the lives of innocent unborn babies. If, in the process of ministering to a young woman, she chooses to make an adoption plan rather than parent her baby, then Bethany assists her in doing so.

Ministry to adoptive couples then becomes a natural third facet of Bethany's work. According to Karen, "Adoption is a lot more than a legal transaction. It is a specialized area of social services" involving a myriad of issues and needs.

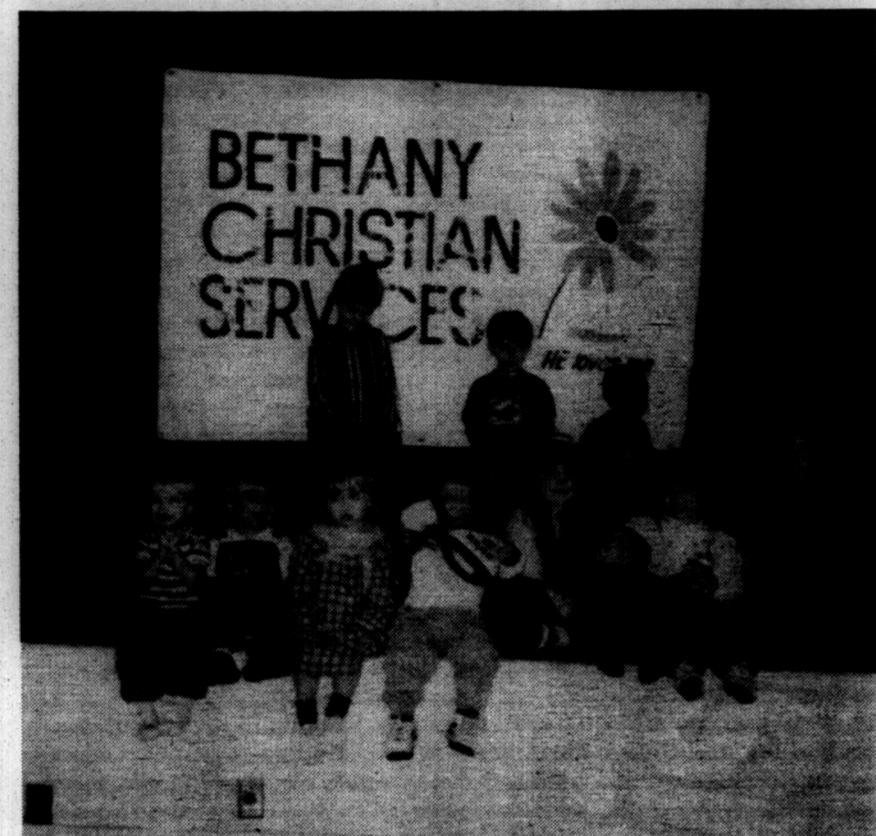
Adoption has changed over the years from a family's well-guarded secret to an attitude of openness. Today, a number of choices about placement may even include a meeting between the birth parents and adoptive parents.

Another factor that has changed dramatically is that nationally only 2.5% of unwed mothers choose adoption, compared to 95% historically. More unwed mothers are choosing to parent their children than ever before. The tremendous decrease in adoptable babies may keep many couples on adoption agency waiting lists for years.

With agencies such as Bethany, where the young woman's spiritual and emotional well-being are a priority, a great deal of time is spent in counseling, Bible study, and prayer.

Special attention is given to preparing the birth mother for the hospital stay and letting go of her baby. Grief counseling is continued for six months to one year following the birth. There is an attempt to involve the birth fathers in their counseling also, but this is not always possible.

Across the nation during the



Adopted children gather at an Adoptive Parents Support Group picnic.

month of November, adoption agencies and all whose lives are touched by adoption celebrated National Adoption Month.

The national office of Bethany Christian Services celebrated its 50th anniversary as well. Since its founding in Grand Rapids, Mich., in 1944, Bethany offices throughout the country have placed 12,000 babies for adoption. One hundred thirty children have been placed by Bethany of Mississippi since its opening in 1984.

Adoption has changed in many positive ways. Many opportunities are now available for helping adoptive parents prepare for receiving and caring for their babies. Counseling is also available on how to explain and nurture an understanding of adoption in the adopted child.

An adoptive parents' support group meets monthly in the Jackson area. It is helpful in establishing close contact and prayer support among adoptive parents and their children. A visit to the support group will reveal an excited, loving group of parents who enjoy the pleasure their children bring and who would tell everyone that adoption is the loving option.

For more information about adoption, adoption agencies, Bethany Christian Services, and the Adoptive Parents Support Group, please contact the Christian Action Commission, Mississippi Baptist Convention, at (601) 968-3800 or (800) 748-1651.

Holmes is consultant for women's and children's issues, Christian Action Commission, MBC.

It isn't very easy to take Christ out of the Christmas season

By Betty L. Rosian

were founded in paganism.

So let's take a look at what the season would be without Christ.

Merry Mas! Wait a minute. We wouldn't have "Mas" either. The word "Christmas" is derived from the words "Christ's Mass." We'll have to come up with an entirely different term for the occasion. A something-or-other festival.

Santa Claus would have to go. The original Saint Nicholas (or Sinter Klass, in Dutch) was a bishop of Myra in Asia Minor in the A.D. 300s. A man of the cloth. A generous one, to be sure. But still a man of the cloth.

The Christmas tree would be eliminated next. Scandinavians introduced the evergreen tree as part of their Christmas festivals. Just as well because trees wouldn't be nearly as festive without lights.

Lighting a tree was Martin Luther's idea, using lights to represent the glory and beauty of the

stars over Bethlehem the night Christ was born. It goes without saying, no more stars. But then, if someone is not looking for Christ, there is no need for them.

Lights in the window? Forget it. The custom comes from the Irish, who leave a candle burning in the window to light the way for the Christ Child on Christmas Eve.

Here's the stinger — the custom of giving gifts would have to stop. This harks back to the gifts the Wise Men brought to the Christ Child.

Wrapping and secrecy? We can thank Saint Nicholas, famous for his generosity. He often went out at night and clandestinely took presents to the needy. People came to believe that any surprise gift came from Saint Nicholas. But we have already discredited him, so let's move on.

Forget the yule (or Juul) log. This came from the Norse, who,

after they became Christians, made the annual burning of a huge oak log an important part of their Christmas ceremonies.

Granted, all Christmas music is not sacred. There are numerous secular songs to fit the occasion, if one thinks that "All I Want for Christmas Is My Two Front Teeth" can match "Silent Night" for bringing meaning to the day or "Grandma Got Run Over by a Reindeer" can touch the heart like Handel's "Messiah."

We wouldn't have to close down businesses on Dec. 25 to celebrate. This date was chosen in A.D. 354 by Bishop Liberius of Rome. It was not because he thought that had actually been the date of Christ's birth, but more likely because it was the day Romans already were observing the Feast of Saturn, celebrating the birthday of the sun. Christians honor Christ, the Son, as the Light

of the World.

Take all of this away, and we're left with just another day on the calendar with no particular significance and no real reason to celebrate.

Still, the world wants Christmas. Overlooking Christ, however, does not manage to remove him from Christmas no matter how hard some try.

Perhaps, while we can still remember what it's all about, we should bow in reverence and consider the message of the Charles Wesley carol, preserved through the centuries:

"Veiled in flesh, the Godhead see. Hail th' incarnate Deity."

Rosian is a free-lance writer living in Johnstown, Pa. This article first appeared in the December issue of HOME LIFE magazine. Copyright 1994. All rights reserved. Used by permission of the author.

HouSETOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

December 1, 1994

HouseTops is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board

Deacon Emphasis WEEK

JANUARY 15-22, 1995

Deacon Emphasis Week . . .

is a plan with specific actions that highlights deacon ministries and involves deacon training and service.

The Purpose Of This Emphasis Is To:

- Focus on the biblical role of deacons
- Build a team relationship in ministry
- Secure involvement in specific ministry
- Develop skills for ministry

Deacon Emphasis Week may be conducted during January 15-22, 1995, or any other time during the year.

To participate, the deacons would choose at least two actions and perform them during a specified time (preferably during **Deacon Emphasis Week**). A certificate of recognition will be presented to each deacon body that officially participates.

YOUR HELP IS NEEDED!

Cleanup is still going on in Texas following massive flooding. The Texas Baptist Men's group says help is still urgently needed. Mel Goodwin is serving as on-site cleanup coordinator. Local Brotherhood leadership with volunteers willing to assist are to call Lynda Grimes, off-site cleanup coordinator, at 214-828-5356.



Suggested Activities . . .

- Study a deacon diploma book
- Conduct a deacon's retreat or conference
- Conduct Pastor/Staff Appreciation Day
- Enter the Deacon Family Ministry Plan
- Sponsor a special ministry project
- Sponsor a mission tour
- Sponsor a project to improve church fellowship
- Listen to cassette tapes
- Watch video tapes
- Enter Deacon/Pastor Covenant to work together as partners in ministry
- Subscribe to "The Deacon" or "Growing Churches" magazine for all deacons
- Promote and pray for revival
- Organize and conduct effort to reclaim inactive church members
- Conduct an in-house survey of the local church
- Conduct deacon-led witnessing/visitation/prospect-find activities
- Conduct activities to strengthen church fellowship

For other projects and information, contact:

Church Administration-Pastoral Ministries Department
Matt Buckles, Consultant
P. O. Box 530
Jackson, MS 39205
(601)966-2000, extension 3907

pray this day..... December 16-31, 1994

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Missions giving, the Lottie Moon Christmas Offering and the Annie Armstrong Easter Offering . . . we asked our Mississippi missionaries to tell us what these offerings in this church year would mean to their work . . . pray that we will give so that their needs will be met . . . remember, if you do not see something from your favorite missionary, it is because we have not yet received a response...					Beth and Al Bailey, Guatemala - money for conferences and centers to train church leaders; provide our car for our work	Robin Parks Johnson, Japan - rental funds for new church starts or continuing missions; electronic equipment and Bibles
Rebecca and Morley Mason, Indonesia - visas and ministry tools	Jerry and Frank Pevey, Tanzania - automobile for traveling into the villages, office equipment for the administration of the whole work in Tanzania	Mary and David Sills, Ecuador - funds to train pastors, leaders, and lay people; funds to start and develop churches in Quito	Mary and Errol Simmons, Hungary - operational funds for International Bible Lay Academy	Debbie and Lonnie Thompson, Germany - cost of our language school; cost of child care while we are in school	Kathy and John Vaughn, Brazil - comfortable home in which to live and a reliable car to drive in order to do our work	Glenda and Jerry White, Korea - church materials for elderly people in new churches; financial help for young pastors as they start churches
18	19	20	21	22	23	24
Barbara and Cape Caperton, Israel - hopefully, help provide work with Russian-speaking immigrants	Emily and Al Green, Argentina - provide for us in our new place of work	Betty Hart, Chile - help build churches, provide houses for the missionaries, plus cars and their maintenance	And, now, let us pray for ourselves, that we will be willing to give generously to the special offerings for missions	And that we will support our missionaries with our prayers	And that we will support our church as we increase our giving to missions through regular channels	And that we will find joy in being cheerful givers
25	26	27	28	29	30	31

Women's Conference
 MISSISSIPPI COLLEGE, CLINTON, MISSISSIPPI
February 3-4, 1994

Deadline for pre-registration is February 1, 1995

Registration Form

Contact Person _____

Address _____

City _____ Phone _____

Church _____ Association _____

Number registering _____ x \$25.00 = \$ _____

Send registration to:
WOMEN'S CONFERENCE
 WMU
 P.O. Box 530
 Jackson, MS 39205



Here are the members of **One Voice**, a music and drama group sponsored by the Music Department of the MCB. Recently, they appeared at the National Drama Festival in Nashville, Nov. 11-13, opening the festival and performing as a showcase for the 2,500 participants who represented 1,000 Southern Baptist churches. Purpose of the group, according to Graham Smith who directs it, is to "share what can be done in worshipping God through music and drama." Members of **One Voice** are Charlotte Bass, Barbara Bennett, Janice Cate, Karen Hardy, Alice Smith, Susan Clark, Cindi Jefcoat, Pam Meadows, Kathy Powell, Vicki Prather, Keith Bennett, Allen Harris, Curtis Hatcher, Barry Tweedy, Clyde Caraway, Bill Herman, Gil Powell, and Troy Townsend. Dot Pray is accompanist and Anne Sullivan is drama consultant.

"YOU SHALL BE MY WITNESSES...IN ZIMBABWE"

by: Tommy Purvis, Pastor, Calvary Baptist Church, Belmont, MS



Iliterally saw this command "lived-out" while on mission in Zimbabwe, September, 1994. Taking Jesus' command seriously, my wife Carla and I took part in the Mississippi/Zimbabwe Partnership. For me, a dynamic translation of Acts 1:8b might read: "... you shall be My witness in Belmont (where you serve as pastor), in Tishomingo County, in all of Mississippi, and to all the earth (including Zimbabwe)." We arrived in Zimbabwe, realizing that the Holy Spirit had preceded us—preparing the hearts of people...

To verify my claim, hear the story of Elizabeth Kaseke and a Headman named Mudedde. Mrs. Kaseke, an old, virtually blind, grandmother, lives in the "bush" approximately 65 U. S. miles outside Harare, the capital city of Zimbabwe. Her village is near Murombedzi—a local business center. Like most of her people, she is surrounded by her extended family in a cluster of brick and/or mortar, thatch-roofed houses. Still in relatively good health, excluding her failing eyesight, she carries out the routine chores expected of women in her culture.

On a September morning she and her family were busy, while awaiting the spring rains and planting. She had, likely, gathered wood to cook the daily meals of tea, bread, sadza (made from ground maize or corn), and greens (similar to collards). She had cleaned her kitchen until it shined and was helping to care for the grandchildren—carrying a baby on her back, for example.

While waiting on the spring rain, Mrs. Kaseke was about to receive something that morning more refreshing and lasting than any spring rain that she had ever experienced (John 4:14). She was about to receive a visit from a local pastor, some neighbors who were relatively new Christians, and a team of Mississippi volunteers. They were bearing the good news about the water of life—Jesus Christ.

As expected in her culture, Mrs. Kaseke graciously invited the group into her home and gave them the seats of honor. She politely listened as they introduced themselves and stated their purpose for visiting. She took their testimony and invitation to receive Jesus seriously—accepting him as her Savior and Lord.

She verified that Jesus was her Lord by her immediate reaction of obedience to Jesus' command: "... you shall be My witnesses in..." When the visitors left, she immediately made her way over to the homes of her three daughters-in-law. Telling them the "good news" about Jesus, she encouraged them to accept him and profess him publicly at the evening worship services at the Murombedzi Growth Center.

Elizabeth and her three daughters-in-law came to the worship services. At the invitation, all of them made a public profession of faith in Jesus Christ as their personal Lord and Savior. News of their decision spread to adjoining villages—including the village of Headman Mudedde.

The women of his village graciously received the mission team the next morning, and six of them accepted Jesus. Mudedde, however, was hesitant—remaining in the background. As we were celebrating the decisions of the women, he approached the men of the team and initiated a conversation. Learning more about the team, he became more open and began to consider attending the evening services.

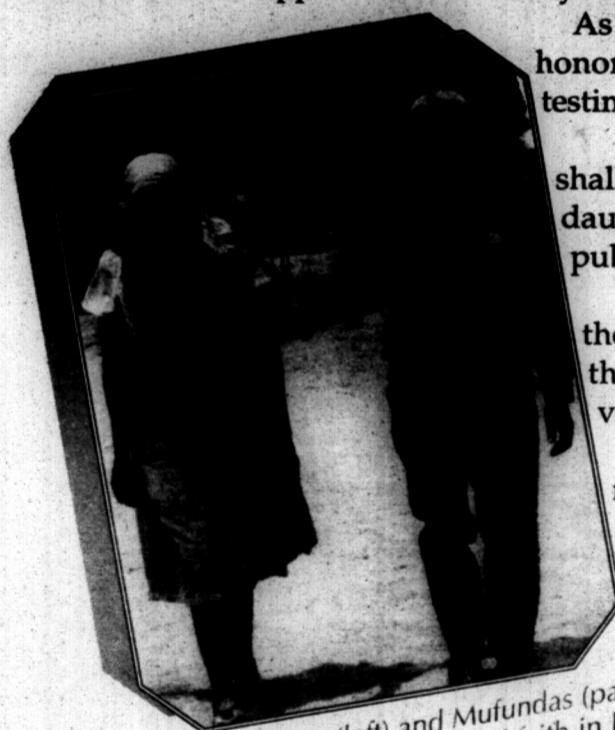
Naturally, we were a bit skeptical, but were praying that Chigede he would come. Completing a long day of visiting and preaching at a public school, we gathered at sunset to worship. Mufundas (pastor) Isaac Chigede arrived with a group from Mudedde's village. Mudedde was with them! After an

exchange of warm greetings, the service began. At the invitation, Mudedde came forward, leading his family group in a public profession of faith in Jesus Christ as personal Savior and Lord. He (a man more accustomed to giving instructions) humbly listened as we counseled him concerning the claims of the gospel on his life and his need to grow as a new believer. Mudedde, a headman, became as a little child—humble, listening, and obedient.

People of respect and rank in Zimbabwe, like Elizabeth Kaseke and Headman Mudedde, will do much to help spread the gospel in the Zvimba area. They are prime candidates to become dynamic leaders in the new Murombedzi Baptist Church. They are examples of people who have heard, received, and are spreading the good news that Jesus saves. As a result of changed hearts and lives, they are obeying Jesus' command: "...you shall be My witnesses...in Zimbabwe and to all the earth!"



Elizabeth Kaseke, a virtually blind woman in Zimbabwe, who led her three daughters-in-law to Jesus immediately after receiving the Lord herself.



Elizabeth Kaseke (left) and Mufundas (pastor) Isaac Chigede discuss her new found faith in Jesus Christ and her example as a witness to her family. Chigede says "Among this family, we have a church!"



Women receiving counseling after making professions of faith in Zimbabwe. Their mother-in-law, Elizabeth Kaseke (a virtually blind woman) led them to Jesus immediately after receiving the Lord herself.

Suggested Christmas Family Worship

Celebration of Peace - Third Sunday before Christmas (December 4)
And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6 NIV)

Peace is of God, but may at times not appear to be of this world. The celebration of Peace at Christmas reminds us of God's coming to this chaotic world, then and now. The peace of Christ does dwell here and will come yet again.

Monday - Isaiah 11:1-10
Tuesday - Matthew 3:1-12
Wednesday - Romans 15:4-13
Thursday - Mark 1:1-8
Friday - Malachi 3:1-4
Saturday - Luke 3:1-6

Meditation: Family members of different ages reflect peace in various ways. To a preschooler peace may mean the closeness of mother and daddy. To a child peace may mean no bullies on the playground. To a teenager peace may mean the absence of conflict with parents. To a young adult it may mean the security of a job after college. To an adult peace may mean calm and quiet at the end of a busy day. To a senior adult peace is the joy and happiness of being with family members in the sunset years, basking in the security of being loved and cared for.

Prayer: Pray together as a family for one another. Thank God for the peace that came to earth, Jesus. Pray for strength to forgive and to rebuild bridges that have been weakened or damaged through conflict. Pray for understanding of the intergenerational members of the family.

Song: "It Came Upon the Midnight Clear"

Suggested Family Activities:

Make Christmas cards and deliver to the checker at the grocery store, the nurses who will work the Christmas Eve shift at the hospital Emergency Room, the service station attendant, etc.

Draw names of family members and do something special for that family member during the month of December. Reveal the "secret" names on Christmas Eve.

Celebration of Joy - Second Sunday before Christmas (December 11)

".....Behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10

Joy is what the prophet Isaiah wrote about to the people. In the place of sorrow and sighing, people would be "singing and shouting for joy," Isaiah 35:8-10. Joy is what Mary experienced when she visited her cousin Elizabeth and praised God with singing concerning the news of the coming birth of Jesus.

Monday - Isaiah 35:1-10
Tuesday - Philippians 4:4-7
Wednesday - John 1:6-8, 19-28
Thursday - Luke 1:46-69
Friday - Malachi 4:1-6
Saturday - Psalm 126

Meditation: The event of Christ's birth is surrounded by joy! God's desire for His people is to have the joy of knowing His Son and experiencing His gift of eternal life. There is no greater joy.

Prayer: Pray a prayer of thanksgiving and praise for the joy in the reminder of the celebration of the day God sent His Son into the world. Pray that the lure of greed not impede us from the joy which is in the hearts of those who seek Him. Pray for a reminder each day of the reason for the season.

Song: "While Shepherds Watched Their Flocks" (may be sung or read)
While shepherds watched their flocks by night, All seated on the ground,
The angel of the Lord came down, And glory shone around,
And glory shone around.

Suggested Family Activities:

Invite a senior adult with no in-town relatives to dinner or to help decorate the Christmas tree.

Start a memory: Record family members talking on cassette tape or video, adding to the tape each year in the future.

Take a nighttime walk in the neighborhood and bask in the beauty of the night and the Christmas decorations.



GA/ACTEENS

DAY

DECEMBER 10, 1994

Theme: "Catch the Spirit"
Place: Mississippi College
Time: 3:30 p.m. - 7:30 p.m.
Cost: \$7.50 per person
(includes registration, meal, limited insurance)
Highlights: basketball game, missionary, cheerleaders, games

JANUARY 21, 1995

Theme: "Catch the Spirit"
Place: William Carey College
Time: 3:00 p.m. - 7:00 p.m.
Cost: \$7.50 per person
(includes registration, meal, limited insurance)
Highlights: basketball game, missionary, cheerleaders, games

JANUARY 28, 1995

Theme: "Catch the Spirit"
Place: Blue Mountain College
Time: 11:30 a.m. - 3:00 p.m.
Cost: \$7.50 per person
(includes registration, meal, limited insurance)
Highlights: basketball game, missionary, cheerleaders, games

REGISTRATION

Church _____

Contact Person _____

Address _____

Phone _____ Church Phone _____

Number Registering _____ Amount Sent _____

Please indicate which GA/Acteen Day you will be attending:

MC WCC BMC

Mail to:
GA/Acteens Day
Woman's Missionary Union
P.O. Box 530
Jackson, MS 39205-0530

December 4-11 —

Week of prayer for Lottie Moon Christmas Offering for missions

With a Lottie Moon gift...

Besides providing basic missionary support, the Lottie Moon Christmas Offering for Foreign Missions helps fund missionary operating budgets overseas. And when the goal is reached, it also helps finance capital projects, such as church buildings and missionary houses. We asked missionaries to give us examples of the type of things they might be able to do with various amounts from the Lottie Moon Christmas Offering for Foreign Missions. Here's what they said:

With a Lottie Moon gift of \$1,

— missionaries in Japan could send a letter or tract to a prospect.
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— missionaries in the Philippines could prove Sunday School literature for a class for almost a year.

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— Southern Baptist representatives in Gaza could buy gas to transport children to Sunday School.
— missionaries in France could help a church rent and show an evangelistic film.

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— missionaries to Kenya could pay two months' rent for a new church.
— missionaries to France could put a "Survival Kit" in French in the hands of eight pastors.

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— missionaries in Spain could buy 1,500 tracts for use in evangelism.
— missionaries in Japan could buy four hours of language study for a new missionary.

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— missionaries in southern Europe could buy 200 copies of *Experiencing God*.
— missionaries in England could pay one month's rent and transportation cost for a journeyman.

With a Lottie Moon gift of \$1,000

— missionaries in Taiwan could provide a grant for a new chapel to purchase start-up materials such as song books, Bibles, and chairs.
— Southern Baptist representatives in Gaza could buy visas and work permits for missionaries for one year.

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— Southern Baptists could translate the "Jesus" film into the dialect of more than 1 million Kurds.
— Southern Baptist representatives in Jordan could pay rent for a missionary family to live there a year.

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— missionaries in Indonesia could buy one car for a missionary involved in urban evangelism.
— missionaries in the Philippines could produce and air two Christian radio dramas and the weekly radio program "The Southern Baptist Hour."

With a Lottie Moon gift of \$50,000,

— missionaries in Kenya could buy a printing press to print literature for an unreached people.
— missionaries in southern Europe could build two church buildings in Albania.

With a Lottie Moon gift of \$100,000,

— missionaries in Kenya could build a house for a missionary in a new area.
— missionaries in Taiwan could provide a loan to a new chapel to be applied toward the purchase of an apartment to serve as a meeting place.

Thursday, December 1, 1994

BAPTIST RECORD PAGE 7

Letters to the editor

Murchison applauded

Editor:

Recently, the Mississippi College Social Science Forum hosted William Murchison, nationally syndicated columnist with the Dallas Morning News and author of a newly-released book, *Reclaiming Morality in America*. This Christian layman offered a cogent and revealing analysis of the "causes and cures" for immorality in America.

He lucidly explained that the concept of political "equality" had been erroneously transferred to the

area of moral decision making. In his book, he observes that "Moral education, absent religion, and its unique understanding of the rights and obligations of mankind, becomes merely a matter of shouted claims and counterclaims - what lawyers sometimes call a case of he said-she said. The problem is more than theoretical — it is practical and immediate."

Murchison is one of several current laymen who are in the vanguard of the movement to change the direction of American society. Never has there been a more urgent need for lay-leadership to join pastoral leaders in proclaiming fundamental morality and virtue from the pulpit, by pen, and media.

William Bennett, author of his own best-selling *Book of Virtues*, describes Murchison's book as "A compelling case for the need for virtue, for character, for moral verities. Murchison reminds us of the high stakes involved and if we prevail, the better world that awaits us."

Mississippi College faculty, staff, students, alumni, and other guests were informed and encouraged about the trends that are currently taking shape to reverse the direction of America's rush toward calamity.

Edward McMillan
Vice president and chairman
Arts & Lectureship Committee
Mississippi College

Week of Prayer for Foreign Missions

Dec. 4-11, 1994



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Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

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- a listening ear in a busy world.
- seeking answers to life's difficult questions.

The apostle Paul said, "For when I am weak, then I am strong" (2 Cor. 12:10, NIV). Recognize that you do not have all the answers, and that you can seek someone who will help you see the light.

I am not sure what you mean by a "good time," so I will assume that you mean doing what you want to do, no matter the effect on yourself or other people. The bigger questions are: "Who is watching me?" and "What would Jesus do in this situation?" Jesus said, "I have come that they may have life, and have it to the full" (John 10:10, NIV). Jesus wants us to have a good time, as long as we stay within the confines of his purpose and mission. When people see us, they see the heavenly Father. Galatians 5:1 (NIV) says, "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by the yoke of slavery." When you can honestly say that your life honors Christ and that there is no guilt on your part or harm to others, you have achieved freedom. Living in that type of freedom is having a "good time," don't you think?

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.



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Just for the Record



The Fifth Annual Ministers' Golf Tournament, co-sponsored by Mississippi College and the Mississippi Baptist Convention Board, saw a record total of 59 participants on Aug. 8-9, at Live Oaks Golf Club.

Pictured (left photo) are Jimmy Porter, First



Church, McComb; and Rex Yancey, First Church, Pascagoula; both winners of the number one flight, with Howell Todd, president of Mississippi College.

Flight number two winners are (right photo) David Spencer, First Church, Long Beach; and Jim Harrington, First Church, Amory; with Todd.

Rolling Creek Church, Quitman, will present its Christmas musical/drama "From Heaven's Throne" on Dec. 9, 10, and 11 at 7 p.m.

New Orleans Seminary has invited the public to participate in the singing of the Christmas portions of Handel's "Messiah" at 7:30 p.m. on Dec. 5 in the Roland Q. Leavell Chapel. Ten conductors will direct a mass choir and orchestra and the graduate music students will sing the solos. For more information, call (504) 282-4455, ext. 3226.

First Church, Fulton, would like to locate a picture of D.H. Waters, a former pastor from 1927-1931. If anyone has information on Waters, write First Baptist Church, P.O. Box 400, Fulton, MS 38843.

Pleasant Grove Church, Wayne Association, held its high attendance Sunday on Oct. 30. The attendance was 111 with a goal of 80. Frankie Clark is pastor.

Clarke Christian Education Corporation (CCEC) recently announced that it will continue with its plan to establish a safe-haven for forced-terminated ministers and their families, and will work to establish the necessary educational curriculum to equip and train bivocational ministers. The contact persons for CCEC are Nelson Crozier, Eddie Ruddick, and Benny Still at 1-800-7CLARKE.



Mt. Olive Church, Smithdale, held its GA recognition service on June 7. Pictured, from left, first row, are Samantha Wilkinson, Hope Griffin, Amanda Cauthen, Courtney Fleming, Brandi Wilson, Amanda Welch; second row, Dianne Wallace, leader, Lisa Cothorn, Cody Burris, Brittney Wroten, Becky Fleming, and Sue Fleming, leader.



Bay Springs Church, Bay Springs, recently held a recognition service for its 4th-6th grade GAs. They are: from left, Genie Powell, Anne Elizabeth Tolbert, Kate Keenan, Courtney Temple, Rosa Powell, and Laura Brame. Not pictured are Micki Bennett and Cortnee Carlisle. Rhonda Tolbert is the leader.

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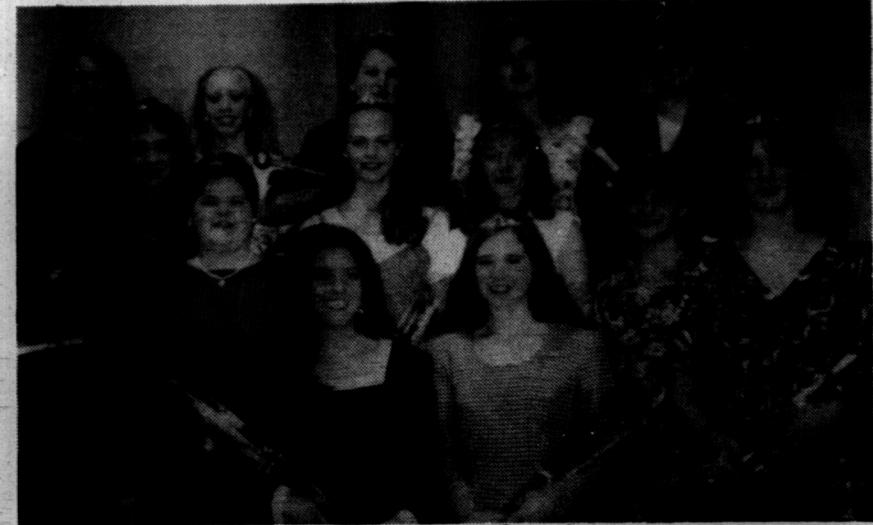
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First Church, Collinsville, held its annual recognition service for missions organizations. Hope Mabry is WMU director; Bob Simmons is interim pastor.

Acteens (top photo, from left) are: back row, Mandy Horton, Rachelle White, Jennifer Pouncey, Missy Green, Stacy Lundy; middle row, Christy Riddon, JoBeth Lannon, Julie Lang, Holly Jones, Kylie Ethridge, Jenna Boyd; front row, Wendy Joyner, Emily Smith, and Brooke Joyner.

RAs (above, from left) are: back row, Ronnie Mabry, Matthew Carroll, Gabe Daugherty, Albert Smith, Matt Lundy, Michael Lang, Matthew Mabry; middle row, Michael Carroll, Matt Williams, Jay Warren, David Boyd, Eric Smith; front row, Lance Crenshaw, Matthew Nelson, Keith Mabry, Richard Smith, and Josh Sonak.

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UNION BAPTIST CHURCH, Meridian, seeks bivocational Minister of Music/Youth. If interested, please contact Union Baptist Church, 159 Hwy 514, Meridian, MS 39301; call (601) 693-4605.

Staff Changes

First Church, Ocean Springs, has called **Halbert Ray (Hal) Selby Jr.** as pastor effective Nov. 20. His previous place of service was Adaton Church, Starkville. A native of Yazoo City, Selby received his education at Mississippi College and New Orleans Seminary and is currently working on his doctorate at Mid-America Seminary in Memphis.

James A. Case has resigned at pastor of Eddiceton Church, McCall Creek. He is available for supply or interim pastorate and can be contacted at Rt. 5, Box 590, Brookhaven, MS 39601, or

call (601) 833-8244.

First Church, Laurel, has recently called **Jimmy Little** as minister of music. His former place of service was First Church, Long Beach. Little received his education at Mississippi College, University of Mobile, New Orleans Seminary, and the University of Alabama.

Correction: The Baptist Record reported in the Nov. 24 edition that **Billy McKay** has been called as pastor of Hollandale Church, Hollandale. In fact, McKay has been called as interim pastor of Hollandale Church.

Pastor celebrates holiday minus kidney, plus daughter

DALLAS (ABP) — Thanksgiving has always been special in the Knox family. This year, however, "Thank you, Lord," meant even more.

On Nov. 4, Oklahoma Baptist pastor Marvin Knox donated a kidney to his daughter, 36-year-old Martha Knox Scott, at Parkland Memorial Hospital in Dallas. At 61, he is the oldest donor the hospital has ever worked with.

Knox has been pastor at First Church, Stratford, Okla., since April 1993.

Martha, who was born deaf, has experienced kidney problems since birth. She attended public schools before going on to the Jane Brooks School for the Deaf in Chickasha, Okla. For the last 16 years she has worked as a teacher's aide at the

regional school for the deaf in Wichita Falls. She is a member of First Church in Wichita Falls.

Two years ago, after her kidney problems worsened, her urologist in Wichita Falls sent her to Parkland. In August 1993 she was placed on dialysis. Later the decision was made that she would need a transplant.

Martha has two brothers. Marvin is the editor of the Western Recorder, the Kentucky state Baptist paper; and Martin is pastor of First Church, Justin, Texas.

"We talked about all of us being potential donors," said Marvin Knox. But blood tests labeled him, his wife, Margaret, and son Martin as the most likely choices. Marvin took on the responsibility "because I'm bigger, meaner, and uglier," he said.

Following the surgery, Marvin was out of the hospital in a few days, going back for checkups for about three weeks. He expected to be back in his pulpit in Stratford on Nov. 27.

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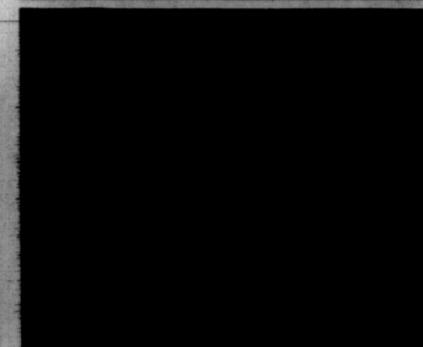
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Thursday, December 1, 1994

BAPTIST RECORD PAGE 9

Names in the News



Eastside Church, Pearl, will honor Mr. and Mrs. C.L. Boland with a reception for their 60th wedding anniversary from 2-4 p.m. on Dec. 4. He pastored churches for 35 years and retired from Mt. Pisgah Church, Sand Hill, in 1976.

Mississippi R. Wesley Pitts, director of missions for the Cumberland Association, Clarksville, Tenn., has been elected to serve as second vice president of the Tennessee Convention for the 1993-94 term. The election was held during the annual meeting in Memphis. Pitts is a graduate of Mississippi College.

Calvary Church, Durant, will host The Martins on Dec. 2 at 7 p.m.

JACKSON, Tenn. (BP) — Union University President Hyran Barefoot announced his retirement effective June 30, 1996, at the Nov. 22 meeting of the university's trustees. In addition, Maggie Nell Brewer, vice president for student affairs, also announced her retirement effective June 30, 1995. Barefoot was inaugurated as the university's 14th president on Oct. 16, 1987. He assumed interim duties in May 1986 following the resignation of President Robert Craig. Barefoot joined the Union University faculty in 1957 as associate professor of religion and Greek. He has served in a num-

Gilbert Allan, pastor of DeKalb Church, DeKalb, is pictured presenting a Certificate of Appreciation to **Brownie Peden** for almost 35 years of service as church treasurer. "Brownie Peden Appreciation Day" was held on Oct. 16 followed by dinner on the grounds. The church also presented her with a Waterford crystal clock.



Leslie Tucker (right) was recently licensed to preach the gospel by New Hope Church, Leake Association. **Bobby Barfoot** (left) presented the certificate to Tucker. To contact Tucker for teaching or supply, call him at (601) 267-5074.

ber of positions, as a teacher, a academic dean, and vice president for academic affairs.

Prisoners freed, sent home by Saudis

RIYADH, Saudi Arabia (BP) — Two Baptists jailed for holding a Bible study in Saudi Arabia were released and sent home to the Philippines Nov. 16, church workers report.

The two Philippine Baptists, Joel Cunanan and Jun Moya, were freed unharmed after nearly three months in custody.

Five other Filipinos were released shortly after the Bible

study was broken up Aug. 26 by Saudi Muslim "religious police."

The fate of another Philippine Christian, one of eight detained by the Saudis, remains unclear.

The eight were arrested for conducting a private home Bible study attended only by Philippine contract workers. Saudi Arabia strictly forbids the evangelizing of Saudi Muslims, who can face death for converting to Christianity, along with those who influence them to convert.

Many Philippine Christians and missionaries are calling the release an answer to prayer.



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By Richard A. Bradley
Matthew 3

It is not possible for our finite minds to totally grasp the infinite nature of God or to absolutely understand his ways. However, God has chosen to reveal certain things about himself. One of the greatest of these revelations is that he is a loving and forgiving God (1 John 1:9).

What will happen to those sins which we do not confess? This is another topic for another day. What we do know is what will happen to those sins we do confess; they will be forgiven. One of the greatest joys and most awesome responsibilities of the Christian life is the knowledge that God forgives sin when it is confessed and forsaken. This knowledge is both vital to the Christian and absolutely indispensable to the salvation of the lost.

John the Baptist: his life and ministry (vv. 1-4). John the Baptist was a man with a mission. His mission came from God and was very specific in nature. He was to prepare the people for the coming Messiah by calling them to repentance.

According to Vine's Expository Dictionary, the word "repent" in verse 1 is translated from the Greek word "metanoeo" and means "to perceive afterwards" or "to change one's mind or purpose." John's ministry was one of directing the people to change their minds about sin. If we hate sin, we will not commit sin. If we are at ease with sin, it will find a way into our lives. While unconfessed and unforsaken sin is a terrible barrier to a relationship with God, genuine repentance results in the Lord Jesus having a smooth and straight path to our hearts (v. 3).

John the Baptist was an interesting character; his diet and dress in particular. His clothes were animal skins and his diet was locust and wild honey (v. 4). In John's day the people stewed locusts with butter after removing the legs and wings. They were then dipped into honey as a sort of sweet treat. Not very palatable to our way of thinking! How about his message? Many have just as much difficulty with his message as his diet.

Many people responded to John's message and were baptized (vv. 5-6). I'm sure that some came to hear John preach simply out of curiosity; to see the show. However, upon hearing his preaching and his emphasis upon the need of repentance, some came under genuine conviction. How do we know this? Because they submitted to John's baptism as a sign of their change of heart about sin. Those who obeyed John's call came "confessing their sins," thus acknowledging their unfitness to be in the Messiah's coming kingdom, but also their desire for God to reign over them.

There will always be those who will respond to the preaching of the truth. Some will not respond, some will make an inappropriate response, but the seed of God's Word can be sown in confidence with the knowledge that if it is sown often enough, it will find fertile hearts and produce a spiritual harvest.

John's rebuke of the Pharisees and Sadducees (vv. 7-12). When the Pharisees and Sadducees came to John to hear his preaching, he rebuked them and demanded that they bring forth fruit in keeping with genuine repentance.

John looked straight at the most distinguished religious scholars and leaders of his day and called them a bunch of snakes. He wanted them to know that neither position nor parentage meant anything to God. He wanted them to know that God is not a respecter of persons and would demand exactly the same things of them as he would of everyone else. The ground before God's throne is level for all who stand there!

The baptism of Jesus (vv. 13-15). Last of all, Jesus came to John's baptism. Even though Jesus had no sin from which to repent, he consented to John's baptism as a statement of his identification with those being baptized and of his surrender to the will of the Father for his life and ministry.

Baptism is both an end and a beginning. It marks the end of the old life and the beginning of the new. Jesus' baptism marked the beginning of a three-year road which would ultimately end on a hill called Golgotha as he died for the sins of the world, yes, even for those who would refuse to repent.

Bradley is pastor of Handsboro Church, Gulfport.

Bible Book Unity in Christ

By Raymond Kolb
Philippians 1-2

An appeal for unity and courage (1:27-30). In 1:27 Paul uses expressions related to good citizenship and to team work as in an athletic contest. "Conduct yourselves" is an attempt to translate a verb which is difficult to state in one or two words in English. A.T. Robertson suggested, "Only do ye live as citizens."

Philippi was a Roman colony. Such colonies had special privileges and consequent responsibilities. Paul was not a native of Philippi but he was born a Roman citizen. He was proud of his citizenship and occasionally used it to his advantage (Acts 16:35-40; 22:25-28). He was even more proud of his citizenship in the Kingdom of God. He wanted the Philippian Christians to be good citizens of the Kingdom of God by sharing the good news of Christ and inviting others into his Kingdom. To do this effectively he called for unity and team work "contending as one man for the faith of the gospel." Don't be afraid. You may have to suffer, even as Paul did, for the sake of Christ. If so, count it a privilege.

An appeal for unity and humility (2:1-4). Paul makes a fourfold appeal to each Christian for unity, based on the experiences each has already had. If you have any encouragement in Christ, if any comfort of love, if any fellowship of the Spirit, if any tenderness and compassion; then be like-minded, have the same love, be one in spirit and purpose. Verse 3 should be read slowly and carefully. For most of us it seems that an explanation is not needed. Practice is needed.

An appeal to follow Christ's example of selflessness (2:5-13). Verse 5 points to Jesus as our supreme example. We need to have the same attitude as that which he had, to look at things the same way he did. Within the context, he is talking about humility. "Who, existing in the form of God" (2:6b). Robertson calls this a clear statement by Paul of the deity of Christ. Yet, Jesus did not consider this a prize to be seized in order to avoid the humiliation to which he was subjecting himself in becoming a human being. He, in eternity, was in the form of God. Now he emptied himself, took himself out of the form of God, and placed himself in the form of a slave — from the highest to the lowest. Now, with this example, can't we, as Christians, place other Christians above ourselves (2:3)?

Jesus became obedient to death, even death on a cross! He died, but he also arose! Now God has given him "a name that is above every name" (2:9). Though the glory he had with the Father before he became a human being was absolute and nothing higher could be imagined, yet for us and for our heavenly Father it does seem that the name given to him now by the Father is even greater. Only in human form could he show us and tell us what God is really like. Only as God-man could he be the mediator to bring God and man together. The Father was so well pleased with what the Son had done that he raised him to the highest place and gave him a name above all others. Now every tongue should confess that Jesus Christ is Lord, recognizing the full meaning of the word "Lord." To recognize Jesus as Lord is to accept him as the one to whom we belong, our owner, our master, as the one who has absolute authority over our lives.

As we look at 2:12-13 it is well to remember that the words "saved" and "salvation" are used to express three different phases of our one great salvation experience. First, deliverance from eternal condemnation which resulted from our sin (Eph. 2:8-9; Acts 16:31). This is a completed fact for those who have trusted Christ. Second, deliverance from the power, or dominion, of sin in our daily lives. This is what Paul is writing about when he says "continue to work out your salvation with fear and trembling" (2:13b). This is a continuing experience day by day. It requires our humble, obedient cooperation with God to experience victory in our continuing battle against temptation and sin in this life. Third, deliverance from all contact with, and influence of, sin. This also includes entry into the presence of God in that final state in which we shall spend eternity. "Our salvation is nearer now than when we first believed" (Romans 13:11). As Christians, we have been saved, we are being saved, and we shall be saved.

Kolb is a retired missionary living in Clinton.

Life and Work God punishes sin

By Ruth Allen
Micah 1-3

A teenager in Gloversville, N.Y., was killed when he slammed his golf club against a bench, and the club's broken shaft snapped back and pierced his heart. Jeremy T. Brenno, 16, was playing golf with friends when he whacked the bench with his No. 3 wooden club at the sixth hole after a bad shot. The broken shaft pierced Brenno's pulmonary vein, and he bled to death.

Sin carries its own punishment — both in this life and in the life hereafter. Jeremy lost his life because of the sin of uncontrollable anger and frustration. Fortunately, immediate death does not always accompany sinful acts. However, God has promised that all sin must be punished in due time. The apostle Paul states, "Do not be deceived: God is not mocked. A person reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life" (Gal. 6:7-8).

God, through his prophet Micah, warned Israel and Judah of impending judgment. Judgment was retribution to all who were guilty of injustice, violence, and greed. Punishment was consigned to all who failed to heed God's warnings to cease from sinful practices.

The message of Micah (1:1). Micah preached a specific message to a specific people. These were God's people — the seed of Jacob. The prophet's message was for Judah and Israel to turn to God and to abandon their religious hypocrisy and sins against society.

Micah bears witness against all people (1:2). Micah gave a universal call to all people. God had issued his call from his holy temple. As sovereign, God had the prerogative to issue such an urgent call to turn from sin.

Certainty of God's judgment (1:3-5a). The transgressions of the house of Jacob and sins of Israel demanded God's intervention with judgment. God had wearied of offenses of his idolatrous people. Judgment was certain!

Causes for God's judgment — injustice, violence, and greed (3:8-12). Three basic sins prompted God to proclaim that judgment and punishment were inevitable. These three sins are still prevalent among God's people today. Religious and political leaders were unjust in administering the affairs of God and society. Violence was rampant. There was a loss of respect for rights and lives of others. Society displayed a lack of moral conscience. Remorse was absent among the people. Greed was deeply ingrained in the lives of God's people. Even today some people use the appearance of godliness to work some scam among the gullible. Scams would never work without greed to fuel the covetous desires of God's people.

The sin of covetousness or greed leads to the breaking of all the commandments. The Israelites coveted kings in order to be like the nations around them. This led to the rejection of the Lord God and to the worship of idols and the profaning of God's name. Millions who are greedy for money and pleasure fail to keep the Lord's day holy. Countless murders have been committed by persons who coveted the possession of others. Indeed, the mass murders of warfare may be traced to covetousness in the hearts of people and nations. Coveting another's wife or husband has broken countless homes and hearts. Covetous people do not hesitate to lie to attain their ends. Those who have covetousness in their hearts are always in danger of breaking any and all of the commandments.

God has promised that all sin will be punished. It is an inevitable law of God which punishes sin in this life and in the future life. Two men violated the rules at the Old Faithful geyser in Yellowstone and were severely burned when the geyser crumbled. A woman was mauled by a bear when she disregarded the rules for keeping away from the animal. Those who sin, like the foregoing, pay the price for sin — both physical and spiritual punishment. The moral nature of God guarantees punishment for sin. Consequently, punishment will be proportionate to the guilt of the sinner. The greater the sin; the greater the punishment. The most effective way to escape punishment is to be obedient to the will and purpose of God for your life.

Allen lives in Jackson.

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THE VILLAGE DOLLAR — ANNUAL SUMMARY

Again in 1994 The Village accounts to local churches and interested individuals through the medium of excerpts from our auditor's report for the fiscal year ending June 30, 1994, as an alternative to the publication of a booklet-form ANNUAL REPORT. In adopting this format, we conserve a substantial sum formally invested in the booklet-form, and we follow the advices of professionals who counsel that such a publication is no longer viable. In addition to our customary additional reports to Mississippi Baptist Convention and to each Baptist Association, interested churches and individuals may acquire supplemental financial information by writing: Rev. Ronny E. Robinson, Executive Director, The Baptist Children's Village, P.O. Box 27, Clinton, Mississippi 39060-0027.

THE BAPTIST CHILDREN'S VILLAGE JACKSON, MISSISSIPPI

STATEMENTS OF CURRENT FUND REVENUES, EXPENDITURES, AND OTHER CHANGES FOR THE YEARS ENDED JUNE 30, 1994 AND 1993

	<u>JUNE 30,</u>	
	<u>1994</u>	<u>1993</u>
OPERATING REVENUES		
Contributed income:		
Cooperative Program	\$ 444,909	\$ 433,950
Designated gifts	1,107,385	1,219,359
Nondesignated gifts	1,931,106	1,149,794
Parental support	<u>232,833</u>	<u>192,502</u>
	3,716,233	2,995,605
Investment income	<u>259.762</u>	<u>256.862</u>
Total operating revenues	<u>3,975,995</u>	<u>3,252,467</u>
OPERATING EXPENDITURES		
Administrative and development	160,691	163,885
Children's needs	277,292	322,631
Facility expense	609,713	574,554
Interest, taxes and retirement	252,325	229,703
Salaries	<u>1,406,208</u>	<u>1,316,324</u>
Total operating expenditures	<u>2,706,229</u>	<u>2,607,097</u>
EXCESS OF REVENUES OVER EXPENDITURES BEFORE TRANSFERS	<u>1,269,766</u>	<u>645,370</u>
TRANSFERS — ADDITIONS (DEDUCTIONS)		
Transfers to plant fund for plant acquisitions	(190,707)	(454,441)
Transfers to plant fund - property gifts		(13,200)
Transfers for debt principal & interest	(472,754)	(282,191)
Transfers on plant fund dispositions	<u>7,300</u>	<u>3,750</u>
	<u>(656,161)</u>	<u>(746,082)</u>
NET INCREASE (DECREASE) IN FUND BALANCE	<u>613,605</u>	<u>100,712</u>

THE BAPTIST CHILDREN'S VILLAGE JACKSON, MISSISSIPPI

BALANCE SHEETS AT JUNE 30, 1994 AND 1993

ASSETS

	<u>JUNE 30,</u>	
	<u>1994</u>	<u>1993</u>
CURRENT FUND		
Cash	\$ 132,327	\$ 176,636
Accounts receivable	230,710	209,457
Note receivable	7,721	12,381
Investments	606,198	15,105
Other assets	<u>12,679</u>	<u>8,774</u>
Total current fund	<u>989,635</u>	<u>422,353</u>
ENDOWMENT FUND		
Accrued interest	126	126
Investments:		
Certificates of deposit	14,022	14,022
Securities	25,000	25,000
Mississippi Baptist Foundation	2,322,650	2,036,697
Funds held in trust by others	92,752	92,752
Real estate and producing royalty	96,300	96,300
Other	<u>3,178</u>	<u>3,360</u>
Total endowment fund	<u>2,554,028</u>	<u>2,268,257</u>
PLANT FUND		
Land - campuses	709,839	709,839
Land - other	128,735	128,735
Buildings, improvements, furnishings and equipment, net of accumulated depreciation	<u>2,610,302</u>	<u>2,592,134</u>
Total plant fund	<u>3,448,876</u>	<u>3,430,708</u>
	<u>\$6,992,539</u>	<u>\$6,121,318</u>

LIABILITIES AND FUND BALANCES

	<u>JUNE 30,</u>	
	<u>1994</u>	<u>1993</u>
CURRENT FUND		
Accounts payable	\$ 105,814	\$ 94,550
Accrued expenses	203	54,280
Other liabilities	3,073	2,617
Education fund	9,043	13,009
Fund balance	<u>871,502</u>	<u>257,897</u>
Total current fund	<u>989,635</u>	<u>422,353</u>
ENDOWMENT FUND		
Fund balance	<u>2,554,028</u>	<u>2,268,257</u>
PLANT FUND		
Notes payable		430,364
Fund balance	3,448,876	3,000,344
Total plant fund	<u>3,448,876</u>	<u>3,430,708</u>

\$6,992,539 \$6,121,318

New Missionaries Sought for '95

Church-related ministries lead the list, with a variety of other skills also needed.



(BP) GRAPHIC By Marty Croll

1993 Year-End Statistics — Bold Mission Thrust Update Foreign Mission Board, SBC 1976-1993

In 1976, the Southern Baptist Convention adopted "Bold Mission Thrust," an ambitious plan for reaching the whole world for Christ by A.D. 2000. This chart indicates the healthy changes overseas where our missionaries and volunteers relate as partners and helpers for overseas Baptist churches and conventions.

Goals for AD 2000	1976	1992	1993
5,000 missionaries	2,667	3,893	3,954
125 countries	82	129	127
10,000 volunteers	1,200	11,343	10,265
75,840 churches	7,584	32,797	35,188
184,890 churches/chapels combined	18,489	56,686	60,515
8,960,630 membership	896,063	3,450,900	3,735,949
807,470 baptisms	80,747	251,901	262,758
Seminary enrollment*	3,797	14,579	14,577
Theological education by extension**	3,433	11,285	15,821

*No numerical challenge established
**Enrollment first reported in 1978

Largest missionary-sending agencies based in the U.S.

Missionaries serving more than four years.

1. Southern Baptist Convention, Foreign Mission Board: 3,660.
2. Wycliffe Bible Translators (USA): 2,338.
3. New Tribes Mission: 1,837.
4. Assemblies of God, Division of Foreign Missions: 1,485.
5. Christian Churches/Churches of Christ: 1,118.
6. Churches of Christ: 916.
7. YWAM (Youth With a Mission): 885.
8. Baptist Bible Fellowship: 711.
9. TEAM (Evangelical Alliance mission): 701.
10. Seventh-Day Adventists, General Conference of: 676.
11. Christian and Missionary Alliance: 654.
12. Baptist Mid-Missions: 644.
13. Association of Baptists for World Evangelism (ABWE): 639.
14. Baptist International Missions, Inc.: 544.
15. CBFMS (Conservative Baptist Foreign Mission Society): 531.

Source: Mission Handbook 1993-1995 (MARC), published in 1993.

Bibliocipher

By Charles Marx
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JM ABZWVO IVL WN I OWWL KWCZIOM: NWZ
CVBW BPQA XMWXTM APITT BPWC LQDQLM
NWZ IV QVPMZQBIVKM BPM TIVL, EPQKP Q
AEIZM CVBW BPMQZ NIBPMZA BW OQDM BPMU.
RWAPCI WVM: AQF

This week's clue: I equals A.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Exodus Five: Two.

"Want ads" for missionaries top 700 at Foreign Mission Board

By Erich Bridges

RICHMOND, Va. (BP) — "Want ads" for new Southern Baptist foreign missionaries in 1995 have topped 700.

The list of new co-workers sought by missionaries around the world totaled 708 in late November, the Southern Baptist Foreign Mission Board reports. Some of the requests call for or are likely to be filled by married couples, so the actual number of missionaries needed to fill all the assignments could be much higher.

Requests for church starters and developers once again lead the list, along with other church-related workers such as seminary teachers, musicians, and student and youth workers.

But the mission fields also need general educators, physicians, dentists, nurses, media workers, engineers, agriculturists, veterinarians, social workers, business people, secretaries, and others.

The Foreign Mission Board is seeking nearly 600 new missionary church starters and developers, evangelists, theological teachers, and other church-related workers for 1995. Requests for other types of general educators and medical workers total 129.

Jobs also await 70 missionaries skilled in media ministries, business, and other mission support services. Another 50 assignments call for missionaries trained in community development, social ministry, agriculture, veterinary medicine, and related fields.

If you add up all these totals, you get more than 800. That's because some specific missionary job requests appear in more than one category.

Church planting remains "the key request, because it's the major part of what we do," said Jim Riddell, FMB associate director for mission personnel.

"But we have a wider array of job options available," he said, not only because of the wide variety of mission needs and ministries worldwide, but because "in many places we can't get someone in the country strictly as a church planter. So we must have other roles for people to fill."

The board's 10 area directors — assigned to different world regions — have highlighted 15 key assignments each from the overall list for a global "top 150" priority list.

While no single region dominates the priority list, the board is looking hard for missionaries to help it meet a major com-

mitment to expand missions in Eastern Europe over the next few years.

"We are facing great challenges in Eastern Europe," said Europe area director John Floyd earlier this year. "One (of several challenges) is the fact that present openness may not remain long. Indeed, in some areas former communist political leaders have now been re-elected to positions of national leadership. And subtle oppression and even open hostility from the Orthodox Church and others continues."

Riddell also cited continuing "tremendous needs" in the Middle East, North Africa, Central Asia, and "World A" — a term for the many places and peoples virtually untouched by the gospel.

Here's a sample from the priority missionary "want ads":

- missionaries to develop evangelism and Sunday School ministries in Russia and Ukraine.

- a missionary to start a church in a city of at least 50,000 people in Lithuania.

- a surgeon, an obstetrician-gynecologist, a hospital administrator, a family practice doctor, and a community developer for Yemen.

- a church developer and an outreach specialist for Gaza, and a student minister for Morocco.

- strategy coordinators to design ways to evangelize large unreached people groups in China, Africa, the Middle East, Indonesia, and southwest Asia.

- church planters/developers for Hong Kong, Japan, Taiwan, South Korea, Malaysia, Indonesia, India, and Thailand.

- a combination church planter/physician for Nepal.

- evangelists, church planters, and developers for Senegal, Togo, Nigeria, Sierra Leone, Mozambique, and Malawi.

- a community developer/agriculturist for the Niger Republic, veterinarians for Guinea and Eritrea, and a community health worker for Uganda.

- church planters and developers for Bolivia, Colombia, Uruguay, Ecuador, Chile, Peru, and Argentina, and a seminary teacher for Argentina.

- a literature ministry business manager for Nicaragua.

- a media producer and TV programs in Caribbean.

- a social worker to families to live in slums dwellers in



New generation must answer the call

The Austin family — daughter Eryn (left), dad Chris (center), and mother Karen — offer a prayer of thanks for the west African meal they are about to eat at their mission outpost in Gambia. The Southern Baptist family is typical of the people being sought by the Foreign Mission Board for missions work around the world. (BP photo by Charles Ledford)

Baptist Record

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